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The
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Old Series
Vol. XXXV. No. 33

AUGUST 16, 1928

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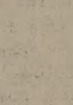
Young Friends Number



Pacific School of Religion
Berkeley, Calif.

Report of the Nineteenth General Conference

Held at Earlham College Richmond

ON THE HORIZON OF THE CHRISTIAN CHURCH

NEW CULTURAL RELATIONS WITH RUSSIA

An organization known as the American Society for Cultural Relations with Soviet Russia announces that its purposes are: 1. To bring together those who are interested in Russian life and culture. 2. To promote cultural intercourse between the two nations and especially the interchange of students, doctors, scholars, scientists, artists and teachers. 3. To collect and diffuse information in both countries on developments in science, education, philosophy, art, literature, and social and economic life. In the fulfilment of these objectives exhibitions of Russian art have been arranged, Russian moving pictures have been shown, and lectures by Russian scientists have been planned. This summer, a delegation of twenty American educators, headed by Dr. John Dewey, Dr. James Cattell and Dr. Stephen Duggan will visit Russia on the invitation of Lunacharski, head of the Soviet Department of Education. The society is now at work on a number of projects including a permanent exhibition of Russian art, an exchange of important American books for those issued by the central publishing institution of the U. S. S. R., the founding of a library of Russian musical compositions and a program of concerts consisting of the work of recent Russian composers. William Allen Neilson is president of the society, Graham R. Taylor, chairman of the executive committee, with offices at 49 East 25th Street, New York City.

IMPORTANCE OF CONCILIATORY ATTITUDES

An appreciation of the importance of conciliatory attitudes between advocates of employe representation plans and exponents of collective bargaining with unions was demonstrated at a meeting of the Academy of Political Science last April. William M. Leiserson, one of the foremost industrial relations experts in America, said in his address to the Academy: "The mere fact that employers and organizers of great capitalistic enterprises find it necessary or desirable to talk industri-democracy and to advocate its establishment as an essential principle of sound management is itself of the utmost significance." Sponsors of employes of representation plans, he said, are finding that "the quickest way to start a strike . . . would be to abolish the plan of representation," for it is becoming evident that "forces of self-government in industry have been let loose which tend to give wage earners more and more power and control over industry." He declared also that trade unions must recognize that many of the business men who sponsor employe representation plans "are not the insincere, dishonest men with ulterior motives that they are made out to be" and that "mere condemnation of employe representation as a fraud and a snare will accomplish little." For whatever the motives of the management may be, when it inaugurates employe representation, it is "handing the employes a constitution for the government of industry." Thus, while the antagonism between trade unionism and the company union continues, it seems to be on the way to being resolved, since employers are gradually yielding, through employe representation, the essential points for which the trade union movement has long contended. On the other hand, employe representation is demonstrating certain values which trade unionism must take account of.

THE HOLY LAND

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PROTESTANTISM IN BRAZIL PROGRESSES

The Protestant missionary forces in Brazil are attaining a standing in the national life of that country almost undreamed of ten years ago. The erudite Faculty of Philosophy of Rio de Janeiro, in connection with the exercises celebrating its fourth anniversary, was addressed by two Protestant ministers on the philosophy of religion. These were Professor Erasmo Braga, general secretary of the Protestant cooperative committee in Brazil, and Ephraim Rizzo, a local pastor. Those of us accustomed to pursue the study of comparative religions in a sunny corner of some library with a book in our hands would be quite startled by the recent course in that subject in Rio de Janeiro, where the methods of North American platform evangelism were applied in a series of public meetings occupying an entire week. Each evening an authorized representative of one of the principal religions of Rio de Janeiro occupied the platform with an exposition of the doctrines of his cult. This unique experiment was initiated by the Spiritualists and participated in by representatives of the Mohammedans, Theosophists, Catholics and Protestants. The Protestant representative was Professor Braga and the Catholic speaker Dr. Ernesto Benevides, a prominent leader of the local hierarchy. These meetings received considerable newspaper publicity in Rio de Janeiro and afforded a wonderful opportunity for the presentation of the evangelical position to the people of that great city, which has been selected for the next World's Sunday School Convention in 1932.

WHAT CHRISTIANS COULD DO FOR PEACE

Had the church possessed a conscience against war, as it did in the pre-Constantine period, or as it now has a conscience on definitions and organizations, the last war would have been impossible. But because the churches failed in this instance there is no reason why they must fail again. There is now a widespread awakening. More than sixty peace organizations are functioning in England alone, and in many instances Christians are among the leaders, as may be observed in many of the peace organizations in other countries. But every church ought itself to be a peace society, seeking to express the spirit of Christ in terms of international brotherhood. The number of Christians in the world today is easily sufficient to abolish war if they would refuse to share in it, thereby compelling the national authorities to adopt methods of reason rather than physical force for the adjustment of international disputes.

—PETER AINSLIE.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXV. No. 33. | AUGUST 16, 1928 | New Series Vol. XVI. No. 33.

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EDITORIAL

On Writing our Autographs

AT one of the sessions of the Young Friends Conference a young Friend sitting beside us was intently turning the pages of a little autograph album. It annoyed us at first to think that she would thus turn her mind from the serious purpose of the meeting to the names and accompanying greetings which her new-found Conference friends had inscribed in her book of memory. The more we thought of it, however, the more we were impressed with the significance of those autographs. It seemed to us in a real way to embody perhap the biggest thing to be realized in the Conference.

After all, the significance of this annual gathering is not so much in the instruction and inspiration given in the various lectures and courses. It is rather in the contacts which are made between the young people coming from the uttermost parts of American Quakerdom. Coming from widely varying backgrounds and experiences it means something for them to come together for acquaintance and fellowship, in which they learn to know and love each other and in which they come to appreciate their common background and aspirations despite the differences in point of view. The size of the Conference is entirely secondary in importance to its representative nature. A largely attended convention could in no wise do what this general Conference has done throughout the years and is doing in acquainting young Friends from all over the country with each other and with problems which are common to all. Any movement, whether of our young people or of older ones, that has for its goal the bringing together of Friends for the purpose of knowing and understanding each other better is to be warmly commended. If such a course of action is to be encouraged, internationally and inter-racially, it should certainly be encouraged among ourselves in the Society of Friends.

Such understanding can be secured at the present only on the basis of a personal friendship which extends beyond mere acquaintance. Acquaintance may bring information but it is only fellowship on the basis of friendship that can bring real understanding. This brings us back to the motive of the autograph book. Whether at the Young Friends Conference or in every-day life, we are all writing our autographs. We are writing them not in books but in the lives of all those with whom we come in contact. It makes comparatively little difference, therefore, what we do and say in our so-called Christian activities, for like the young Friend sitting beside us on the Earlham campus, people about us are bound to turn from these things and give attention to our daily autographs. After a time our young Friend turned from her book to the purpose of the meeting in which we were sitting; likewise if those who are rubbing elbows with us in our daily life turn to the life and work of the church, as we would have them, it will largely be because they have found satisfaction in the personal autographs which we have stamped upon their consciousness.

This issue of THE AMERICAN FRIEND is for the most part a Young Friends issue in which they seek to bring to our readers an interpretation of their ten days on the Earlham campus. The work on the issue is almost entirely their own, under the editorship and general management of Alice Hazard of Union Springs, New York. We wish to give a word of appreciation for her devotion to this task, which obviously has involved much laborious and painstaking effort. If she herself were speaking she in turn would doubtless speak appreciatively of the co-operation which she has had from other young Friends who co-operated with her.—W. C. W.

There Are Great Days Ahead!

THERE are great days ahead for thee—for thou hast great possessions." At any conference which embodies the youth of a group, representative of the entire country, there is always a keen sense of good fellowship both in the mental and spiritual realm. There is also an immediate knowledge of the possession of good ideas and aspirations in general; but the realization of the unique and specific possessions of the people gathered together and the challenge to the group as a whole as well as to the individual, come only after days of striving to understand and solve problems together, and after a searching inventory of one's personal stock, and that of the group.

So it was at the Earlham Conference. From the very first we sensed a feeling of joy and thankfulness for the group which had gathered, coming from Massachusetts and from California. But as the Conference continued and we studied together, played games, met people of outstanding caliber, and experienced a divine guidance during the vesper services, we came into the realization that we were people with great possessions, and that indeed if we would only so will it and work, there are great days ahead for us.

As we continually gain power over the physical and mental forces of the world, life must become more complex. New questions grow up to be answered, and problems arise that must be solved, for it must be admitted that men have failed to gain power in the spiritual world as rapidly as they have in the physical, and adjustment

is necessary. It is from a background like this that problems of peace, church unity, race relations, and industrial strife have arisen. And we who have been in the schools and colleges of the country find suddenly that we are the people who must solve these problems.

And we stare at the tremendous task asking how we shall do it. What of our preparation and equipment? Why do so many look to us? From all sides comes the sure answer, "You are Quakers." Our heritage of a background of three centuries of Quakerism proves to be the open sesame for us; but also a challenge, for we cannot fail a believing world which confidently says "You are Quakers."

During the Conference the question arose more than once: what contribution has Quakerism to make to the world today? Was our task completed with the record which we made during and after the world war? No! We have a dynamic faith which stresses a spiritual closeness to God. We must build up the spiritual forces of the world so that they shall balance the new physical powers of man. We believe that "there is that of God in every man," thus men can live in peace and harmony, and the people of different races can find souls beneath black, yellow, or brown. We believe that no man is far superior to another, that he who serves shall be first. And under this belief strife between capital and labor cannot exist. As we hold to these convictions, living up to them, the world will accept us as it does all which is sterling in value.

"For you have great possessions." We are the youth of the world. Our dreams shall become realities. We have a heritage that opens doors of opportunity. We have a unique faith. The world challenges us!

—ALICE HAZARD.

"The Lord Shall Renew Thy Spirit"

MANY people who come to a conference whether it be specifically a Young Friends Conference or not, carry away one of two impressions. Either a sense of sublime uplift—a new experience perhaps for them—or a sense of superiority to religion. Of the two the former is naturally the more desirable, yet one needs to be careful and wise even there.

The sense of superiority is unfortunate. Some come to a conference to have a good time. This is not to be wondered at since everything is ideal for a good time and the attainment of happiness is the desire of all those who have charge of the Conference. But if a person comes only to have a good time and makes no effort to receive or to give, the misfortune is very great.

The danger of becoming too uplifted is not as serious. One drawback is the thump when one comes back to earth some days after leaving the Conference. It is devastating to one's pride. A conference ought to be a time of fellowship and a time of reawakening. One wants to carry away a spirit that has been refreshed and strengthened and which will not come with a thud to earth soon after the close of the Conference. There ought to be moments of sublimity, real ascents into the presence of the Most High, and an assurance of His reality. One is too easily swept off one's feet by an emotion which does little and gets nowhere; an emotion which is stimulating during the sheltered existence of the Conference but one which will not stand up under the ordinary strain of daily life. It is daily life that has to be lived and it is for the purpose of carrying on daily life that we need to be stimulated.

It is the steady and constructive growth of the spirit which ought to be the result of such a gathering. One's spirit becomes stale often and uninteresting, yet under the attacks of ideas and personalities with whom one comes in contact, our spirits are stabbed awake and are refreshed so that we can carry on again. In Isaiah are found the words: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." The mounting up is essential, but it must be sufficient to provide for walking and not fainting.—MARY HOXIE JONES.

Checking Up Our Patterns of the Christ

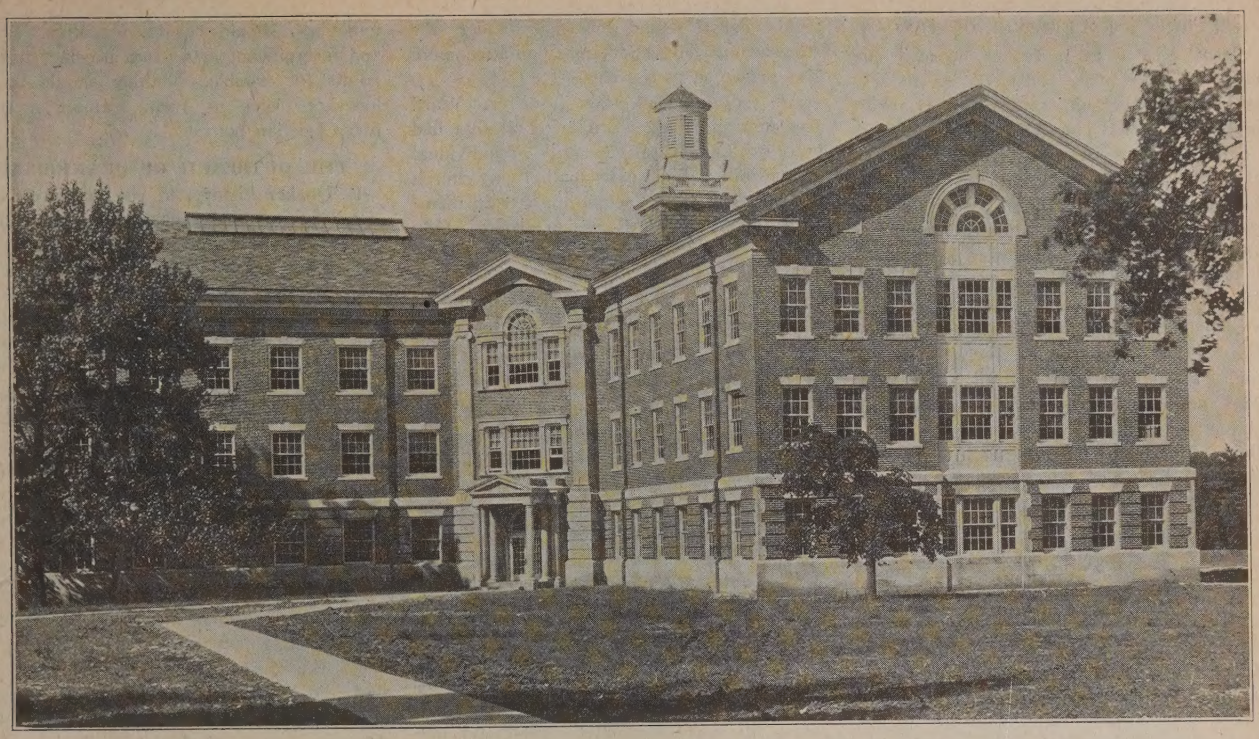
WE have come to realize, during the Young Friends Conference, the necessity of checking up our patterns of Christ with the Jesus of hitory. Too often has the Christ of our modern culture reflected our compromises and failures. Too often has our "Christ of Culture" sanctioned rather than challenged our modern life.

We see it to be true even in regard to our religious institutions. The lack of church unity not only shows wide variations in our conceptions or patterns of Christ but also reflects a conscience un-challenged by the need for united effort to solve the economic, political, social and moral problems of today.

In our economic and political life we see the Christ of our culture sanctioning rather than challenging us. In America he has been asked to "make good" in bringing about prosperity and privilege to the person who professed to be his follower. Our Christianity often has come to be the hand-maiden of modern business with its shrewd methods of exploitation.

In our home life and our personal living we have been callous to the challenge. In a nominally Christian nation we have moral problems which as a church we have been afraid to face. The temper of much of our modern thinking has gone toward the direction of unearthing the lowest motives and the lowest expression of the instincts of life largely because the church has not dared frankly to face the issues and to bring into play the great moral ideals which alone will hold our social order together.

However the picture is by no means entirely a dark one. A new interest, a new honesty and a new frankness are being awakened. We are checking up our patterns of the Christ with the actual historic Jesus and are trying to re-fit and re-mold those patterns. In so doing Jesus challenges us in a new way. Those who are older are seeing with fresh vision and are saying to the younger generation as did the older fighters to the younger in the great arenas, "Gladiators—We salute you!" As delegates at the Young Friends' Conference we have seen the challenge and we accept the responsibility with humility of spirit but with firm resolve.—LESLIE FRAZER.



CARPENTER HALL WHERE THE CONFERENCE ASSEMBLED

Bird's-eye View of Conference

The Courses Offered

OUR WORLD NEIGHBORS

Nordic arrogance and greed have played a shameful role in the history of China, Africa, and the countries around the Caribbean sea, and it is time for America to take another position on the stage of international affairs, maintained B. Willis Beede in his course entitled "Our Neighbors Around the World."

A most helpful list of books was prepared for the class to consider in finding accurate information concerning the mission work of the world. Willis Beede stressed the fact that the role of the missionary has changed in this day and that peoples of other countries welcome only the missionary who has come to live with them and do it in Christ's way. They are no longer to be considered "the heathen." Crystal Bird addressed the class in regard to the "New Negro" who is fighting within himself to resist bitterness that he may develop his talents more fully and help America to realize that his subdued race has an important contribution to make to modern civilization.

The course proved to be a great challenge to refuse to be content with merely being a Christian, but to live Christ's way of life.

THE QUAKER OF TODAY

"The fundamental traits of a Quaker are sincerity and simplicity," declared Samuel L. Haworth in his course on "The Quaker of Today." Discussion on the education, the faith, the vocations and the manner of living which become Quakers stimulated some real thinking on the part of all who attended.

Quakers should support the idea of coeducation in the early years of a child's life, although not necessarily later. Quaker schools should maintain high religious ideals. They should not be encumbered by too many rules, enabling the students to decide for themselves the things they should and should not do, thereby gaining a greater self-control.

No Quaker should forget that God dwells within every man and that he gives him a choice of right and wrong. He is a companion.

The Quaker's ideals should determine his vocation, but no matter what occupation he is engaged in, his Quaker spirit behind his work is more important than the technique of the service he performs. Teaching was considered one of the best professions by which the Quaker influence may be exercised.

In living together Quakers must cooperate and exercise the forgiving spirit. They must avoid saying and doing things that irritate others, make amends for wrong doing, interpret charitably the words and deeds of others and try to reconcile those who have become estranged.

CHRISTIANITY AND STRIFE

There are five places in which strife occurs most noticeably, namely: in ourselves, in our homes, between capital and labor, between races, and between nations. The strife in ourselves arises from a conflict of ideas of what we should be. The strife in our homes comes most often between the husband and wife. In capital and labor strife is most usually connected with wages, hours, conditions, and the right to organize. Between races it is a feeling of superiority, particularly on the part of the whites and between nations the causes may be located in economic and industrial greed.

These are the problems that were considered in Elizabeth Emerson's class, "Christianity and Strife," and holding the position that all strife was not entirely undesirable, the class sought to find the Quaker position in this regard.

A few of the considerations are mentioned here. Criminals must be treated as human beings, force being justified in the dealing with insane and otherwise abnormal persons.

Quakers must more rigorously hold themselves up to the Sermon on the Mount, seeking humility, meekness, mercy, and peace.

The course was concluded with definite suggestions for a Peace program. These suggestions are embodied in those suggested by the Forum group.

RELIGIOUS EXPERIENCE OF JESUS

Jesus is not an *object* of worship but must be subjectively considered as the experiencer of worship, said Elden H. Mills in his class on "The Religious Experience of Jesus." Thus Jesus was thought of not as a far-off object which is to be represented for purposes of worship by symbols but rather as a subject who actually worshipped and had experiences common to human life.

This idea of an immanent, ever-present Christ goes far beyond the idea of a transcendent Christ and gives us faith to believe that the whole universe is a vital, dynamic one. In the light of this Jesus gives us a fresh apprehension of God, a higher view of man, a new sense of relationship to the divine life, an exalted possibility of forgiveness of sin and an example of supreme sacrifice.

FRIENDLY EXPRESSION OF YOUNG PEOPLE

Young Friends are certainly falling down so far as individual responsibility for and participation in meetings for worship is concerned. This was A. Ward Applegate's indictment against Quaker youth, and in his course on "Friendly Expression for Young People," he directed stimulating discussion and gave some very specific aids for bettering young people's societies.

The major varieties of organizations such as Christian Endeavor, Bible School, Fellowship circles, and discussion groups were given thorough attention. It was found that one of the main reasons for the leakage of young people out of the church is due to the failure of local groups to attract all the young friends in the community. Here, then, is an opportunity to help in the religious life by urging young people to attend meetings, and by putting forth individual effort into making the programs attractive.

Dramatics are found to be a very effective way of bringing in and holding the young people. They can be used to excellent advantage in the Bible school.

The various openings in the field of religious education and in work under the American Friends Service Committee were also presented to the class.

At the final meeting, however, Ward Applegate gave the keynote to all that had preceded, namely, the necessity of individual responsibility and participation in church service. The young people must train themselves by means of discussion groups, study classes, for active participation in their meetings, or else they will not fulfill their duty, and as Friends we shall be failing to make our just contribution.

THE CHRISTIAN HOME

"The home is the first and finest institution in our society and, therefore, we should educate and prepare ourselves as far as possible for making our own homes come up to the ideal," maintained Ralph H. Boring in his class on "The Christian Home." Present day marriage as a whole is not a failure, but it does seem to be falling down in one important respect. As an educational institution it seems to have partly broken down. Yet during the period in which the child lives at home, its character is almost wholly formed. So it is of the utmost importance to educate the child during its early formative years, and not neglect the child's questions, but answer them truthfully.

Religion in the home is an element too frequently neglected. We should give the most painstaking attention to bringing up a child with a real religious life. New things and new methods must be considered.

Do not hush up new and perhaps shocking ideas but rather try to understand what virtue is in them. There is no excuse for ignorance on the subject of marriage. There is a score of well-written books on this subject which are easily available.

Among other things which appear essential to a happy marriage are the following: similar likes and dislikes, compatibility of temperament, and similar religious feelings. The financial difficulty must also be taken into account and a budget is very advisable. Little courtesies, though they seem to pass unnoticed, should not be forgotten. Small and insignificant acts often become starting points for trouble. Nothing should be allowed to keep us from forming a truly fine Christian home.

THE OUTREACH OF QUAKERISM

Is Quaker history, to you, a live succession of vital and outstanding characters, fully linked up with and in the midst of the affairs of their times? Are you aware that the Society of Friends continued to exist because its members dared to put their religion into practice, whether their convictions led them to the palace or to the prison? Do you realize that in movements for social welfare, in government and in public life, in business, in the professions, in education, and in science, Friends have reached out in advance and blazed the trail for others? If not, you did not attend Walter C. Woodward's class on "The Outreach of Quakerism," at the Conference.

But if you were there, you are fully aware of the work which we as Young Friends must perpetuate. The challenge is ours. We must show a doubting world, as they did, that religion and business need not conflict and that scientific invention and discovery may glorify the Divine plan. What has been done can be done again! We are not merely a number of small groups scattered over the world, but a part of a dynamic movement reaching outward to give to the world its experience and conviction that the Kingdom of Heaven will come when men are willing to stand by their convictions and pay the price to practice the truly Christian way of life.

STEWARDSHIP OF LIFE

Today the modern world has been challenged by issues so serious that we as individuals have been called upon to determine our contribution to the weighing and adjusting of these. It is because the standards of Christianity at present are more of "man's making than God's making" that Wilbur K. Thomas challenged the members of the class in "Stewardship" to "re-appraise their lives

FACULTY AND LEADERS

Bottom Row—left to right: S. Kameyama, Samuel L. Haworth, Delite Hollett, Nettie Hadley, Minnie Tatum, Elizabeth H. Emerson, Elizabeth Parker, A. Ward Applegate, Alfred C. Garrett.
Top Row—Warren Marsh, George A. Selleck, Byron Haworth, Ralph H. Boring, Walter C. Woodward, Harold T. Elliott, Arthur W. Hadley, Elden H. Mills, Alexander C. Purdy, Wibur K. Thomas.

so that it would be possible to reinterpret Jesus in the world." To do this is demanded a stewardship, not only of time and money, but a "stewardship of life."

"How far should we go in facing these issues? How far should we go in avoiding trouble? What are the ethics of Christian combat? How far should we go in maintaining our faith in time of war? Does the stewardship of time and life and talents imply a compromise or does it demand that the individual face the issues regardless of the cost?" It was around questions of this magnitude that the discussion centered.

Today it is not a question of actual warfare that we must face. We must determine to take our stand in developing a consciousness that there can never be a next war. We are confronted by the questions of race and all its perplexing problems, of industry and its continual struggle between capital and labor, of social inequality and its resultant hatreds of international relationships in which good-will must be substituted for diplomatic intrigues. These are some of the great issues before us, but for the individual, these are not problems to be answered by any formal plan. To these issues we as individuals must first answer for ourselves.

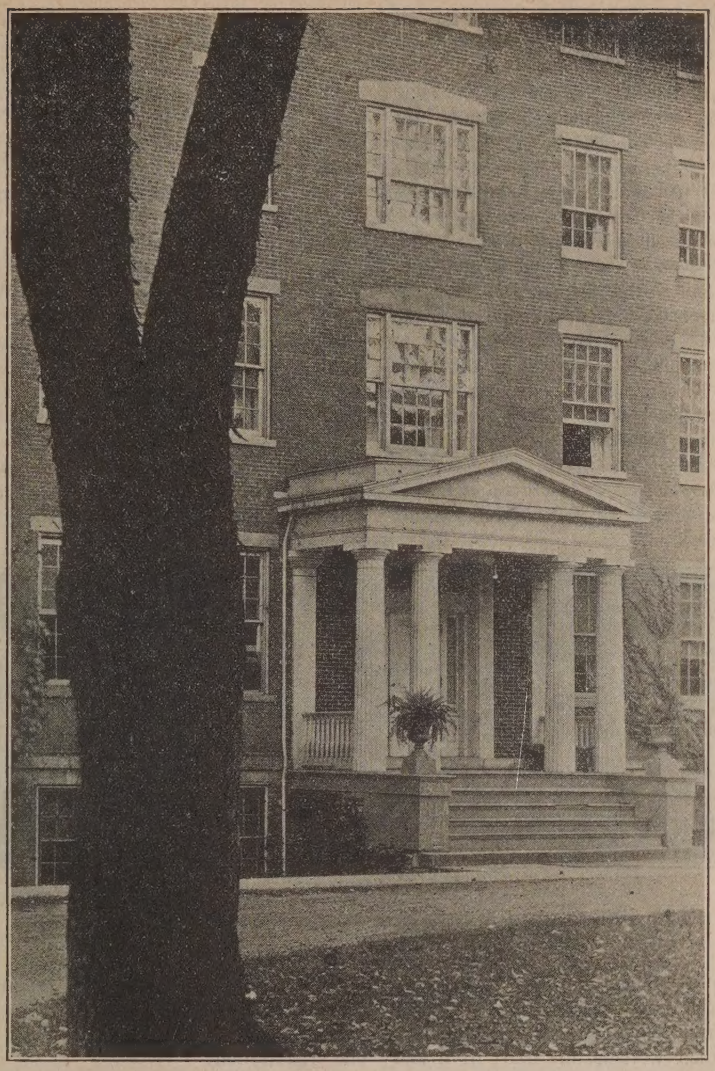
OLDER GIRLS AND BOYS

It is no wonder that Delite Hollett and Erroll T. Elliott were popular with their classes for older boys and girls. In the girls' class, "Being Myself," Delite Hollett's snappy false and true test gave much cause for animated discussion; and no less important were the questions which the boys discussed in their class, "How to meet Life Questions." Much the same questions were used in both groups and here we will just note a few of the outstanding ones with conclusions given us by members of the classes.

The practicability of high ideals was discussed in both groups and one boy said, "If we have high ideals, although we may not have reached them, those about us will have benefited by them."

The boys' class decided that everyone should set for himself a goal, and although it might not be reached, he would have found happiness in trying to attain it.

Both classes decided that boys and girls should associate only on a basis of high ideals and good companionship.



EARLHAM HALL

The girls believe that each person must develop her own personality, and that every one must be individualistic, taking into consideration the rest of society and curbing her desires and actions accordingly.

As some of the essentials for solving life problems one boy mentions the following: sincere character; listening to one's inner self; to do and not just be; to pray; and to study Christ's way of handling questions.

The closing thought of both groups was well expressed in the quotation,

"This remember, to thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man."

Open Lectures In Summary

Focal Points From Various Speakers

At the opening session of the Conference Elden H. Mills addressed the delegates using as his theme, "For he was a young man who had great possessions." Our possessions are not merely material nor spiritual. Any life is rich that has friends who love and trust at all times, but the most valuable possession anyone can have is the piece of ground he is standing on, because it holds *him.*

It was with this challenge which had opened our eyes to see our possessions, that we lived through the Conference, being impressed by each speaker of new possessions and new issues which we must face. They did not offer consolation or praise, but rather brought us face to face with the necessity of our walking out of our stupor, of realizing our talents and putting them into use.

ALFRED C. GARRETT ON CHURCH UNION

Alfred C. Garrett in his three lectures on the "Reuniting of Christianity" gave to us a vivid picture of the Lausanne Conference at which perhaps three hundred and fifty million Christians were represented by those deeply spiritual men who are their leaders, and who discussed the ever growing problem of church unity. He said it was a most in-

ternational and politic body, which for the most part displayed great love and fellowship.

There are four very important factors in the uniting of the Christian church: the message of the church, the creed, the sacraments and the ministry. The Conference considered all these things, for although there can be no immediate reunion, people must be educated to the idea.

The message of the Church is very simply expressed as the leadership of Jesus.

Dr. Garrett said that he trembled at the thought of the creed, but that it seemed to him a miracle was performed in this matter. The Nicean and Apostles creeds were used as a basis and the closing paragraphs were written beautifully and certainly by the direction of the Spirit, saying at the close, "No external and written standards can suffice without an inward and personal experience of union with God in Christ."

To all the group assembled the sacrament of the Lord's supper was the most precious thing of their worship, the heart of it and the supreme experiences of life. The three Quaker representatives were the only ones who did not approve of embodying the formal sacrament in the order of the Christian Church. It appeared for a time as though the Quakers would be excluded from the Christian Church because they did not have the sacrament represented by the elements. In the committee called the "Section on Sacraments" which was composed of one hundred fifty members, Dr. Garrett spoke in behalf of the denomination he represented. He maintained that we do have a communion with the Holy Spirit represented in the silence of our meetings, all meetings being for the purpose of partaking of the Divine Life. "In the seventeenth Century," he said, "the Friends retired from the controversy to partake of Christ's *living* bread, and as the controversy still continues, we beg to hold that position." A paragraph was finally adopted to cover the case of Friends.

The question of the ministry was also one of the difficult ones to be considered in the uniting of the church, but it was proclaimed that no prophet need be ordained.

Dr. Garrett closed with an especial message to Quakers, his concern for our ministry, speaking of the wonder which Friends should feel in knowing that "there is that of God in every man," and that all can receive messages from heaven to be given to those about them. "I do not know," said Dr. Garrett, "whether we are fulfilling this ministry. There are many ministers who have a prophetic note in their voices, and if we are to retain our liberty, we must maintain a prophetic ministry."

At the Open Forum held on Tuesday and Thursday, conducted by Walter C. Woodward, this subject of Church unity was freely discussed. Dr. Woodward, in his introduction, summarized the two movements for church unity: that of federation by the Federal Council of Churches in which denominational identity is not lost; and that of organic union as represented by the World Conference on Faith and Order. He raised the question as to whether Christian unity and union are identical. Is unity a fellowship, an attitude, or a formal organization? Would real living unity result from one organization?

Having looked at the situation from above, so to speak, it was then considered from below, from the viewpoint of the situation now facing local groups. The general feeling, which was given by Alfred Garrett himself, was that there should be cooperation in all the Christian activities of the community, but that Friends should keep their identity, for they have a distinctive message which the ritualistic churches cannot give.

"ALL IN A ROW" FROM "WAY DOWN EAST"

Lleft to right: Wilbur K. Thomas, Alice Hazard, Mary Hoxie Jones, Catherine Janney, J. Elliott Janney, Leslie Frazer, Harry Wellons, Morgan Raiford, Florence Selleck, Byron Haworth, George A. Selleck, Samuel L. Haworth.

WHAT PRICE PATRIOTISM?

"There are two kinds of patriotism—true and false," said Dr. Jesse H. Holmes, in his address to the Conference Sunday evening. Dr. Holmes is the head of the Philosophy Department at Swarthmore College.

Patriotism is love of country — an acceptable definition, but what is love and what is country? Love is a much overworked word, meaning almost anything from extreme selfishness to supreme self-denial. And a definition of country is equally as difficult to ascertain, for country surely is not just land. We do not love people because of their geographical location, and no more do we love our country because of the place it occupies on the globe. There are ideals, however, which are stated in our state papers and in the preamble to our constitution, and it is to those ideals that we owe loyalty and to nothing else.

Two of the most important of those ideals are the right of revolution and the right of free speech. It was our country that created a new form of revolution which was made possible because of the right of free speech. In former times the man who wished to gain power, strengthened his party and went to war. The conqueror was proclaimed winner and reorganized society in his own way. This country, however, decided to count the people in the parties and thereby determine which was the stronger and our election system resulted. So our modern revolutions are accomplished on the way to business, the morning paper announcing the winner on the following day.

Under laws where free speech prevails, a man has no right to violence, because he has a chance to talk people over to his side. It is when he finds that he cannot convince them with words that he attempts to frighten them into his cause. "Americans must not be so stupid and silly as to shut off free speech," said Dr. Holmes. The danger of this country lies in its unwillingness to try social experiments. Instead of condemning Russia for trying out socialism, we should be grateful to her. We now know that it will not work and she saved us the cost of trying it for ourselves. The ideas of a radical gain ground by being hushed up, for when the public hears them expressed, it finds that they are impractical. We want to hear about everything, that is the genius of our constitution. Free speech is especially desired for those who are objectionable. For if an idea makes you indignant it shows that you are not sure that you are right and should think it over. When you are sure you are right, it merely amuses you.

Our patriotism is due to a group of ideals and to them we owe constant faith and loyalty. Our constitution is not perfect to be sure, but it cannot be, for human nature constantly changes.

Dr. Holmes declared that discussion should be revived and that we should openly and seriously face the problems that are confronting us at this time. He briefly discussed a few of the main issues of the day.

BEGGING SUPERIORITY QUESTION

"Our country has made a lamentable failure in its consideration of the race problem," the speaker said. A person may be superior to another only in one specific way. No race is superior to another only as it contains the greatest number of individuals who have a specific superiority. When we are behaving decently we give the weaker person the better chance, but we have not done so with the American Negro. We have labelled him as inferior, and when people insist on such labeling, they must be doubtful as to their own superiority.

The labor problem was mentioned and in connection with it the fact that many people are living on a wage far below what the government declares necessary for health and decency, while at the same time there are a great number of millionaires. We must try something to solve this problem. Our industrial system has collapsed due to our ingenuity and the ease with which we can obtain wealth, and there still exists a battle between machinery and men.

The speaker denounced the country that would dare to take all of its best young men, place them at the battlefront, and then consider that just because it had the biggest supply and held out the longest it was the most intelligent. International problems cannot be solved by spending our time in arranging for our safety. To really live one must take chances and it is quite true that force must be used occasionally, but that is nature's provision for emergency. The disaster which faces our country is that we are so frightened about being safe that we do not realize we are among the most dangerous countries of the world because of our power and money.

Patriotism is honestly and courageously meeting the problems of equality, freedom and of our religion. Patriotism is the solving of these things in the light of ideals. It means being willing to take the Cross as our "abiding place" and realizing that this little United States must first be made into the Kingdom of God. The thing that keeps us from the land of our heart's desire is cowardice.

You, the youth of today must break your camps of ease, give up your ideas of being comfortable, and face the world squarely. We, who are about to die, salute you! You can do things!

THE AMERICAN NEGRO

Lecturing upon the subject of the American Negro, Crystal Bird, a representative of the American Friends Service Committee, really challenged her listeners with a picture of the "New Negro." By her straightforward earnestness and by the charm of her personality we were compelled to listen. The word "Negro," and the phrase "colored people" were once spoken of only in whispered tones behind shielding hands, but that day has gone. With it has departed the familiar "Mammy" and "Uncle Tom" type of Negro. It is no longer correct for us to speak of the Negro as a hulking black with thick lips and a broad nose. Such is only one type of Negro, while other types may be brown or white. The new Negro is a new race, an amalgam of white, African and Mongoloid strains.

Immediately after the Civil War many generalizations were current concerning the newly freed slaves. He was considered lazy, ignorant and inhuman. Though the Negro stayed on the plantations during the war providing for the white women and children in the absence of their masters (who fought to keep them slaves) there is no record of that crime which is proverbially attributed to the Negro. He proved himself of a worthy moral attitude toward the dependent whites. This record was ruthlessly disregarded and in the general bitter feeling that grew up the Negro was branded as a beast, unable to learn and of little value except as a machine of labor.

But a glimpse of the new American Negro convinces us that he is indispensable to American life. During the migration period over one million Negroes penetrated all parts of the country and entered every phase of American life. The Negro has been more docile than we sometimes like to admit. At the close of the Civil War there were 15 Negro colleges and normal schools and now there are over 500. Where there had been in that early period only 100,000 in public schools, there are now 2,000,000. "The 600 college graduates are forced to live in a world within a world," said Crystal Bird, "and that is the reason you don't see them."

Economically the Negro has proved himself a successful business manager. As compared to 12,000 homes owned in 1866 they now own 650,000. Their accumulated wealth has increased from $20,000,000 to $1,500,000,000.

It is a false opinion that there are no Negro homes where every evidence of culture and refinement can be found. More evidence of this reality will be seen as the Rockefeller movement in New York and the Rosenwald movement in Chicago, which are furnishing better apartment houses for Negroes, gains our acquaintance.

In his religion the Negro has an unfailing belief in a just God. This is beautifully and sympathetically illustrated in the Negro spirituals. They are able to contribute to us a "Spiritual articulateness" which we sorely need. They now have about 5,000,000 members in 45,000 churches and hold church property assessed at a value of $90,000,000. It is very interesting to note that the young Negroes are speaking of church unity with

WESTERN YEARLY MEETING

Bottom Row—left to right: Irene Hines, Thelma Wiles, Kenneth Draper, Robert A. Parsons.
Second Row: Ruth Anna Johnson, Evelyn Mendenhall, Martena Sink, Alma Hadley, Lucille Wade, Martha Metcalf, Helen Marley, Christine Milhous, Ardyth Praay, Delite Hollett, Florence Wright.
Top Row: Elden H. Mills, Robert Hoskins, Paul Reid, Donald Lindley, Celia Johnson, Helen Andrews, Muriel Lynd, Edith Deadman, Lucile Haworth, Phyllis Thomas.

the same avidity with which other denominations are speaking of the same hope.

The Negro race has its own leaders as well as any other race. Booker T. Washington and DuBois are typical. Though these leaders are from the opposite extremes in life and advocating different solutions, each has offered the solution essential to his circumstance. It is interesting to note that the industrial education created by Booker T. Washington has later grown to be our system of vocational guidance.

The new Negro has a contribution to make to America. He has known the dignity of manual labor and will make a contribution on that scale, but he is just as capable of contributing and is contributing on the higher level of art, music, painting, and poetry. The new Negro needs only to be understood.

* * *

In answering questions in the Forum following the lecture on the new Negro, the following considerations were presented. It is mutually helpful for Negro and white students to be in colleges together. Although many Negro graduates must face a lack of opportunity to serve, nevertheless, this does not create any retardation in their efforts. Internes in medical schools face a real difficulty when they are ready to take up their interneship.

Perhaps you have asked why there are not more Negro Quakers outside of Africa. This is probably due to the fact that Quakers are not a proselyting body and Negroes as a group are desirous of more colorful meetings with singing and speaking.

It is absurd to suppose that a separate school system will ever solve the race problem. Rather there should be special classes for the retarded migrants.

Nor is residential segregation advisable. It is often the result of a panic action on the part of whites who leave a district because a Negro enters. The just way and fair way would be to purchase the property from the undesired Negro, and in this way prevent an economic disorder and at the same time treat the Negro on the level.

Social intercourse need not be feared for it will be just what we choose to make it. The Negroes are not thrusting themselves upon the whites and will only overstep their bounds set up by white people, when driven to it or when invited.

QUALIFICATIONS FOR LEADERSHIP

"They that have good judgment, that are wise, that have convictions to bring others, and they that see, are leaders," declared Dr. J. H. Langenwalter, head of the Biblical Department at Friends University, and in his address he brought out four of the main points essential to leadership.

"Whom shall we lead?" the speaker asked. And in reply came the two words, "Whom not?" "We must get into our minds that fact that we cannot set limitations in a world where our people have dominated others." In this day when we have imposed upon all peoples our inventions and our influences, no one can guarantee who will and who will not become your neighbor.

"When shall we lead?" "Now." "We are prone to delay deciding just when we will begin to become the kind of person we wish to be at forty. We too often expect just to find ourselves at the goal of our lives without working for it."

"Why shall we lead? Do we know?" We must gain convictions.

"Whither shall we lead?" "That depends upon your standard of success. Not the occasional aberrations of the Christian nations, not their failures, but their standards of success make me recoil from them." We must face the immediate issues such as powder and tobacco trusts, and moral standards with uncompromising attitudes. Directing the coming generation is a moral issue and no moral issue can be compromised. We have preached Christ and his standard on Sunday, but we do not even pretend to follow those teachings.

Dr. Langenwalter then went through a very searching perusal of the Sermon on the Mount, opening before us our failures to live up to the religion we profess. He closed his address with this challenge: "We are living in a critical world, but criticism will not suffice."

IN THE FOOTSTEPS OF WM. PENN

Arthur and Nettie Hadley truly showed us that a missionary must live the Christian life, trying to fit into the lives of those about them, realizing the values that they put on the things of their culture and introducing by means of having proved worthy, those parts of our civilization that would be beneficial to them.

On Wednesday night they gave us sketches of Indian life as it is among the Osage tribe. Although the Indian has more money than he knows how to spend well, he maintains the old customs which are sacred to him. Arthur Hadley told especially of the funerals, saying that at all of them, whether the people were closely connected with Friends work or not, he was asked to speak or to offer prayer.

Nettie Hadley described the elaborate birthday parties which are given, telling us that new dishes are always bought for a big feast and afterwards are divided among the people who acted as cooks, usually about sixteen men and women.

At the close of their program Arthur Hadley demonstrated several dances and Mrs. Hadley danced as the women do.

THE PHILADELPHIA PHALANX

Bottom Row—left to right: Sylvia Way, Anne Edmunds, Elizabeth Emery, Ruth M. Outland, Laura J. Wilson, Eleanor Wills, Ruth A. Parry, Barbara S. Jenkins, Hannah Galbreath.
Second Row: Dorothy Hoyle, Eleanor Jones, Edith Bartlett, Henry Beck, Erma R. Beck, Betty Fox, M. Gladys Walter, Wilbur K. Thomas, Eleanor Evans Garrett, Alfred Garrett, E. F. Sharpless, Mary H. Jones.
Top Row: Theodore E. Baker, Kingsley B. Leeds, Winslow N. Hallett, William J. Suplee, Lawrence Walter, Agnes Woodman, Sarah Jenkins, Anne Osborne, George S. Garrett, Donald Baker, Howard H. Moon, Joseph Holloway, Mabel Evans, Deborah Walton.

OF HISTORY AND EXPERIENCE

The first of the series of four lectures given by Alexander C. Purdy was devoted to the subject of "The Christ of Western Culture." The Jesus we know is the Jesus of the Gospels, interpreted by our national and social environment. We today who are aware of the fact that the glitter and gloss of culture do not satisfy our needs must release Jesus from that background which people have built up about him and turn to a more real conception.

For the most of us the primary meaning of Jesus is personal and direct, causing us to find the Christ of experience more powerful than the Christ of culture. We voluntarily connect the name of Jesus with our deep longings and emotional experiences. And it may be that Jesus as a reality has vanished for many people because they haven't seen him through their experience.

We need to turn to Jesus with all of the unbiased realism we can. We have been afraid to risk him in the arena of life. A name which has come to mean so much in culture has some fact back of it. We need a single adequate stimulus that will meet all our hungers and needs. That is found in a great person or ideal. Religion becomes real and vital for all of us when it is incarnated in a person. Reinhold Niebuhr says, "The Jesus of history is more capable of giving historical reality to the Christ idea than any other person." We turn to Jesus because we crave the sense of reality that Jesus gives to Christ. We want an incarnation of the divine life, some person who has kept a tight grip on two worlds at the same time, and made one play into the other.

Jesus of Nazareth looked at life with utter candor and fused the most lofty ideals and sheer utter realism the best of anyone we know. The historian makes us see in Jesus the reality of spiritual life, the reality of those things we are tempted to think nonexistent. Never has another appeared who so relentlessly pricked the bubble of men's self-conceit as Jesus did. There were no illusions about human life to him. He went to Jerusalem for self-development rather than self-sacrifice, because he thought it offered the richest life possible for the few weeks he might live. Jesus stands before us with the offer of abundant life.

There are limitations to an historical study of Jesus. Some people who know nothing of the historical side of Jesus' life know him better than men who have spent much time in research. We may grasp the meaning of his life only as we deepen ours.

Jesus conception of man roots back to his dealing with God. He lived in extraordinary intimacy with him and called him Father. Jesus seems to answer none of the academic questions we raise about God. He offers no proof of his existence. It is apparently unquestioned in his thought, for he assumes the personality of God. His one interest is in the moral nature, character, or will of God and he characterized that as love.

The thing that was original with Jesus was the full realization of what the Fatherhood of God meant.

Today God is being presented in a fatal way because he has been interpreted as a Being that can do something for us which we cannot do for ourselves. Modern men find little they need that they cannot themselves provide, and as a result turn to God only in a crisis. Hence he has no practical meaning for us in our lives if he is outside as one who comes in for emergencies. God for Jesus was the divine possibility in every actuality. The will of God is a moral attitude toward concrete situations in every day life.

OUR FRIENDS FROM JAPAN

"The many implications of the word 'missionary' which have made the name a bugbear to so many people, may be dropped," said Edith Sharpless in a short talk to the members of the Conference. A missionary is one who gives the best that he has. He shows God to those about him. He is a living Word. Many things are necessary to a real missionary. He must know how to pray. He must not be afraid of hard work. He must seek no recognition, but the knowledge that his work is not in vain is God's recognition. Such problems as race prejudice must be met and conquered.

Miss Sharpless mentioned that one of Japan's best contributions to our modern thought is a qualitative test of our lives as opposed to the quantitative test. People examine the missionary not by the number of converts he makes, but by the life he lives. Men must see God demonstrated to know him, and one great satisfaction of missionary work is that seeing a good life, men come to find the cause behind it.

Mr. Kameyama, a Japanese Friend from Mito, addressed the Conference in Japanese, with Miss Edith Sharpless as his interpreter. He spoke of the generally pessimistic attitude concerning the world in general, but stressed especially the fact that once the problems of the world were centered about the Mediterranean Sea, then the Atlantic Ocean, and that in all probability they will find their focus point on the Pacific in the future. He urged that both the young people of the Occident and of the Orient face those problems fairly, and that Friends especially realize the situation, for he maintained that they are peculiarly fitted to solve the problems because they lay their emphasis on the spirit rather than on the form of their Christianity.

The speaker then mentioned two ways that he thought it possible to solve Peace problems. The first is the stating of the Quaker faith to the world. The second is to avoid misunderstanding which is the root of all war. This can be done only by knowing the inhabitants of other countries as our personal friends. Mr. Kameyama especially praised the idea of sending students to Japan, as Wilfred Jones has gone this year. "If more people would follow Wilfred Jones' example," he said, "perhaps the Pacific would be truly pacific."

Mr. Kameyama then told of the organization of Friends in Japan, pointing out on the map their various meetings. They have a very active Service Committee, the organization of which was inspired by the work which the American Committee did in Japan during the great earthquake there. There are about 450 Friends in Japan now, and Friends have been working there some forty years. Mr. Kameyama hastened to assure his audience that there had been over one thousand members of the group during the period of years.

In closing he entreated American Friends to remember Japan especially during these present years, for she is in the midst of a great social and economic crisis.

WILMINGTON YEARLY MEETING

Bottom Row—left to right: Myra Haydock, Ruth Powell, George E. Hartman, Eugene Osborne, Maud A. Bolen, Harriett Haworth.
Top Row: Merritt Clemens, Esther L. Farquhar, Dorothy Conard, M. Elsie McCoy, Margaret McReynolds, Louise Burris, Mabel Hammond, Luther Lumpkin.

THE HIDDEN SPRINGS OF REALITY

Helen Hawkins Harris spoke to the Conference Saturday morning at the regular lecture period. She was Executive Secretary of the Board of Young Friends Activities for sometime and has been living in Rugby, England, since her marriage to Sewell Harris four years ago.

After paying her good wishes to the Conference and to the Young Friends work in

INDIANA YEARLY MEETING

Bottom Row—left to right: Lois Hiestand, Phyllis Cosand, Erma Van Hook, L. Esther Sayers, Elizabeth Thornburg, Caroline Cox, Helen Brown, Betty Macy.
Second Row: Alexander Purdy, Bernice Woodward, Lowell Winder, A. Ward Applegate, Elizabeth Parker, Marie Johnson, Evelyn Johnson, Marjorie Mills, Margaret Griffin, Emily Langston, Mabel McMillan, Ethel M. Mendenhall, Elizabeth H. Emerson, Esther Cook.
Top Row: Russell E. Rees, Lucile Marsh, Helen Lee, Herbert Kinsey, Claire Finch, Margaret Harshbarger, Glenna Elleman, Sarah Hiestand, Helen Hartsuck, Hilda Haskett, Walter C. Woodward, Marjorie Hall, Virginia Clark, Ethelyn Browne, Allen Hole, Jr., Frances Keys, Alice Cain, Dorothy Thornburg, Gertrude Manning, Esther M. Hubbard, Anna Cox, Rachel E. Kelsay.

general, Helen Harris said that we are enclosed in a wall of prejudice and need sometimes to show a fine disregard for convention and to hunt for, and to find, those hidden springs of reality. We need courage, endurance, and a thrill for the mountaineering of the spirit.

"Many of us do not learn until too late what a personal God is. It is this phase of God's love which makes life more rich and more beautiful. There is a difference in love we feel for God and that which we feel for man. Is this wrong? Are there higher loyalties than those of family? Many of us are perplexed about the fatherhood of God until late in life."

The speaker was concerned because the bridge between the physical and the spiritual has not yet been discovered. Helen Harris also recognized the necessity of keeping in close touch with modern scientists because they are discovering things every day which bring people nearer to God.

We are duty bound to learn all we can. God, and what is in our hearts, matter most but it is very significant that neither can work properly unless our minds are prepared. Nothing but the best is good enough for young people as they prepare for life.

THE CONFERENCE IN PERSPECTIVE

At various times one heard the questions, "Is this a better conference than they had last year? Are there more people here? What is the general trend of the thinking? Are we getting anywhere?" To all these questions we of necessity answered that we didn't know. No one could tell until the Conference was closed, and possibly not then.

After the days of splendid fellowship we said with one accord, "It was good to be here." There was no record-breaking attendance, those whose names had been left on the register numbering between 260 and 270. There were fourteen Yearly Meetings in the United States represented, while Mr. Kameyama represented the one Yearly Meeting in Japan. Mr. Natori, a representative of the Independent Japanese church was welcomed in our midst, and also Gordon Bowles and Edith Sharpless from Japan. Arthur and Nettie Hadley and Dorothy Pittman gave us vivid and interesting touches of the life with the Indians. And all of us welcomed into our group Helen and Sewell Harris, with baby Anthony, from England.

To some of us the Earlham campus was new and we felt a great appreciation for its trees and walks, and especially for the beautiful glimpse of the sunsets we had from Vesper Knoll. And who could help but praise Carpenter Hall, especially Goddard Auditorium where so many of our meetings were held. The pipe organ which we heard at the beginning of most of the sessions lent a very certain feeling of worshipfulness.

It is always difficult to decide that one conference is or is not better than another. A comparison is scarcely possible and hardly advisable. The more pertinent question would be, did the Conference meet the needs of the young people? And to this we reply with no uncertainty, yes. Perhaps we come away from it feeling not half so proud of our achievements, or of ourselves as we may have from some, but there may be in the deep sense of humility which some of us felt a far greater message and meaning.

Upon looking at the Conference in perspective we find one outstanding thought, one which no one consciously tried to make a theme but which grew from the realization of the fact that we as Quakers have not been true to our trust. We have not followed the glorious and unselfish leadership which our early fathers showed, but being satisfied with a record which we made not so long past, we have begun to rest on our reputation.

In the first lecture of the conference Elden H. Mills said, "You have great possessions." We grew to realize that this was true and that great possessions were not just our lives, nor our youth, but our heritage. Jesse Holmes in his address on "Patriotism, True and False," challenged us to see the ideals of a great country and be loyal to them. Selfish patriotism has too long held sway and we do our country an injustice to patronize that kind of an expression of our love of country. Crystal Bird likewise criticized our self complacency and our superiority complex. Arthur and Nettie Hadley were to us living examples of the fact that the only way to preach Christianity is to live as Christ lived. The friends from Japan have accepted Jesus Christ, but they have made their own religion—they did not accept western Christianity. Alexander Purdy in his lectures said we must go beyond the Jesus of Culture and find the Jesus of History, the real Jesus.

It is also a significant fact that during the Conference at least four leaders using the Beatitudes as a set of queries, drove home the fact that we have been hypocrites, that we have neglected the teaching of Christ, in our attempts to be Christians.

At the close of the conference we are willing to accept humbly Gandhi's state-

ment, "We will accept your Jesus, but not your Christianity." The challenge comes to us to begin again, to find our guide in the Jesus of History; to accept seriously and truly the Sermon on the Mount as our group of queries; to seek humility, meekness, mercy, peace, and to cease worrying about being Christians, but to earnestly strive to be followers of Jesus Christ.

CONFERENCE MESSAGES

To Friends Everywhere:

Those of us who have been present at the Young Friends General Conference held at Earlham College, Richmond, Indiana, July 27 to August 5, have been brought face to face with the realization that current Christianity excludes Jesus from the arena of life; that we are facing world problems without adequate knowledge and that we are trying to solve them without considering what Jesus would have us do.

The lack of unity in the Church has been brought before us. Is it possible for all Christianity to worship in one organization or can we all unite in a spiritual fellowship, each in his own denomination, which makes its unique contribution?

The Society of Friends believes that it has something to give toward bettering world relations. We are challenged by the need, yet we know that we are not equipped to meet the problems in the world today without more specific knowledge and a deeper consecration of our lives.

We are confronted with the problem of dealing fairly with the race question. We are aware that we need a greater intimacy with people of other races, and an understanding of their environment and their lack of fundamental difference to us.

If we endeavor to follow Jesus' way of life, which is the more abundant life and the more excellent way, we shall approach the problems before us with a spirit which does not know fear, with a clear wisdom and a splendid faith.

To Canada Yearly Meeting:

We who are gathered here for our Young Friends General Conference send greetings to your Yearly Meeting which is being held this year as a "holy experiment."

There are many problems facing us as Young Friends and we feel especially the need for a more unified Society of Friends. We hope that there will be more experiments such as yours and that you may experience a genuine fellowship together.

To Japanese Young Friends:

Your letter, sent by Mr. Kameyama, has been read to us by Gordon Bowles and we wish to send to you our appreciation of your thought of us and to give to you a message of love and fellowship. It has been a pleasure to have with us—Junichi Natori from Tokyo, who, although he is not a member of the Society of Friends, is a Friend in spirit; Senjiro Kameyama who has told us of the Japanese Meetings, and Edith Sharpless.

Although you are small in numbers you are strong in faith and you need not be afraid. We have more members than you but there is much that we lack and we feel that you can help us obtain a greater faith and trust. We belong to the same Society of Friends and we believe in the silent and powerful communion with God which comes in our way of worship. It is a joy to know from Mr. Kameyama that you experience this communion too.

The problems before us demand all our thought. We have been hearing of the Conference which was held in Lausanne, Switzerland, last summer and was called together to discuss the unity of the Christian Church and we realize how far we are from unity in our fellowship with other denominations. We have discussed Peace and know that we are far from a knowledge of how to meet the international problems which are before us.

Our message to you is one of spiritual fellowship annd international goodwill.

Richmond, Indiana
August 4, 1928.

CONFERENCE BRIEFS

Crystal Bird's delightful personality won for her a place in all our hearts. Her excellent interpretation of the poetry of her race brought before us clearly the fact that the American Negro does have a very distinctive contribution to make to the world in the field of art.

No one knows what we would have done without Wilbur Thomas' bathing suit—or rather, without his generous offer to loan it! It proved to be the bone of contention before every swimming meet, but we think it was never worn because of the difficulty in getting the "two or three agreed" that would have been required to fill it up.

A few days before the Conference a refreshing invitation came from the Richmond Y. M. C. A. to the Conference delegates to make use of the Y. swimming pool. As the days became hotter and hotter the invitation was appreciated more and more by the sports director and the rest of the Conference members. Joe Hanner, assistant Y. secretary, is to be congratulated on his ability to handle a swimming party.

OUT WHERE THE WEST BEGINS

Bottom Row—left to right: Helen Selleck, Warren Marsh, Dorothy Wells.
Second Row: Dorothy Pittman, Nettie Hadley, Arthur Hadley, Minnie Tatum.
Top Row: Trevor Clark, Ralph Boring, Errol Elliott, Marjorie Foulke, Hazel Thornburg, Arthur Kellogg, Eva Miles.

LETTER FROM JAPANESE YOUNG FRIENDS

Dear American Young Friends:

We take pleasure in introducing our Japanese young Friends to you through Mr. Kameyama. Although we have never seen you, we feel confident that we and you are already on friendly terms in spirit. Some four years ago when we had a summer camp at the seashore near Mito while your summer Conference was in session we exchanged telegrams. That made you seem very close to us as we gazed out over the Pacific and realized that you were worshipping over there as we worshipped here. And now again we are brought close together as one of our number goes to be with you in your Conference.

Our Mito Young Friends number only twenty, between the ages of 15 and 23. Although our numbers are small we have strong faith and do our best to advance the Kingdom of God. Sometimes we go to a hill or to the seashore near Mito to pray.

We Japanese are not a warlike people and are very glad to see the Peace Treaty which forecasts the success of our hopes. However, we do have to constantly wage war, on the one hand against the devil in our hearts and on the other hand against Buddhism, Marxism, Anarchism—all anti-Christ!

Because the number of unemployed continually increases in Mito there are constantly flourishes of class feeling. We feel our responsibility in helping solve these problems and assisting these poor people.

We have numerous things to attend to in this short life, but feel our own weakness. We, as well as you, must fight the anti-christ for our Lord. Thanks be to God, however, we are filled with comfort, we are exceeding joyful in all our tribulations.

Oh! our dear brothers, remember our little group of Mito Young Friends. Pray for us.

We regret that we can not tell you all we think because of our limited knowledge of English. Mr. Kameyama can tell you more about us and bring back word from you to us.

With a message of Christian fellowship,

Your friends,

For the Mito Young Friends,

A. IIHIKAWA.

MORE OR LESS "SPORTY"

On Monday afternoon after some running to and fro on the green, a strange group of skirted figures appeared on the hockey field ready for a game of that scion of cricket known as baseball. The strange figures were boys, attired in sundry and diverse skirts and dresses, few of them perfect 36's, who were scheduled to play Delite Hollett's class of girls. The kilties won in spite of having to run backwards and bat left-handed. Umpire Marsh was threatened violently by some of the irate fans for failing to warn pitcher Bill Suplee for rolling up his skirts. The girls took delight in letting the ball hit them and thus getting on base. Pitcher Lucile Haworth was ably supported behind the dishpan by Mary Creek. The boys amassed 9 runs in various ways while the girls got 6, mostly by legal means. Seldom has such a competition been seen in the Middle West and those who comprised the gallery considered themselves amply repaid for their time and admission fee.

Bundy's Bouncing Boys met in conclave assembled in Bundy dormitory on Wednesday night at the late hour of 9:17½, for a very important session. Big, bold, blonde King Kleagle, Errol T. Elliott, was master of ceremonies, and things happened in a rapid and entertaining order. A "sing" served as a primer, and then the King's jesters brought the first trick out of the bag. The combined mathematical and philosophical efforts of all "the Little Brothers" failed to solve the mysterious book puzzle. An Epicurean contest followed in which Winslow Hallett starred. African marshmallows are indeed a delectable dish. "Goodnight Boys," the secret and sacred song of the brotherhood, closed the assembly.

We knew that the leaders were very capable persons, and we supposed that they had an inkling of the idea, but we were sure of it when they challenged "the World" to a baseball game. Also quite in accordance with the much used little platitude "Pride goeth before a fall," they were mercilessly beaten by the score of 15-1. All of us, however, could fully sympathize with Leslie Frazer when he made that one run, and upon arriving at the home plate, picked it up and caressed it gently, only to be ruthlessly knocked aside by the next batter. It is also rumored that the reason there were no more runs checked up to the Leaders, was that Arthur Hadley was too fair a base umpire.

The Conference delegates should be able to pep up the games at their socials and parties this winter after the course which Warren Marsh, Director of Sports, gave them at the beginning of the recreation periods. Swimming at the "Y" was fine and there was a never satisfied demand for bathing suits. Tennis and volley ball were popular sports, but even they had to stop when a league baseball game was on. It was never determined just why the boys beat Delite Hollett's class of girls, although it was evident why the Leaders lost to the World. The girls were pacified, however, by winning the hockey game in which they challenged the other girls of the Conference. We heard it rumored that some boys played and it was a pretty snappy game in spite of the heat.

Childhood may do without a great purpose, but manhood cannot.—J. G. HOLLAND.

MOST IMPORTANT THING FOR JAPAN TODAY

Mr. Kameyama wrote the following in response to a request for an article directed to the youth of today.

Japan is passing through a period of great trial today. Following the great earthquake, Japan has been troubled by economic and moral unrest. Tendencies and policies have been extreme. On the one hand Bolshevism has been studied by the students and on the other ultra-conservatism has been the curse of the government.

For a society so bound by superstitions and traditions as Japan is, there seems no possibility of progress save through religious channels. This situation was realized and there was called together a national interreligious conference and the results obtained from this conference seem to me to indicate clearly that Shintoism has lost its life, Buddhism its power of salvation and Christianity alone can lead the people in the way of life.

The problem of the present is to reach the middle classes for I feel by so doing, reasons for regret may be changed into causes of gratitude. I feel that Christianity answers all of the immediate issues and I feel that the Christianity which should be emphasized should not necessarily be either ritualistic or non-ritualistic but full of life and meaning.

In Japan where Friends are few and the field of service great there are numerous courses which may be followed but I feel there are a few of special importance. In the first place the spread of the gospel should be carried on by means of publications. Lack of resources for the increase of such work alone are hampering its receiving proper attention. Through speaking only a few hundred can be reached at one time while numerous people in a widespread area are touched by publications.

In Japan there is only one periodical published reguarly by Friends, the *Tomo (Friend)*. If literature pertaining to Friends could be made available to more people the work might be spread throughout the country.

The second is the furtherance of Sunday School work. Japan has come to realize the need of religious training. In the government schools religious instruction is not permitted and it is therefore the duty of the independent schools to answer this need. Men who are qualified will always attract students.

Thirdly, answering the needs of daily life. This is a most essential factor and should be of such importance as to vitally influence the character of the nation, both politically and socially.

These three things it seems to me are of the greatest importance and if these can be carried out I feel that the work of Friends in Japan may be accomplished.

SENJIRO KAMEYAMA.

RATHER MORE PERSONAL THAN OTHERWISE

Byron Haworth was the "pinch hitter" imported from Guilford College as Conference Manager in the absence of the Young Friends' Secretary, Elizabeth Marsh in Europe. Byron is a Guilford graduate of the 1928 vintage and has a position for next year as Director of Publicity for the Greensboro, North Carolina, schools.

Francis and Edith Bacon of Cleveland were not able to stay the Conference through but they were present long enough to leave their impress upon it. As an architect Francis Bacon gave Carpenter Hall the "once over" from the professional point of view and called it good.

Rufus M. Jones has a daughter, Mary Hoxie, who is following in his train in one respect at least. Rufus has long been known as the official statement writer at the sessions of the Five Years Meeting and Mary was given that role at the Young Friends Conference. Incidentally we found her dodging around from course to course during the Conference days apparently trying to find one in which her illustrious father was not forever being quoted. We take it that she finally gave up in despair.

One of the dignitaries in attendance was Elma Clark, Dean of Girls at Westtown. She didn't arrive until late but that is one of the licenses granted to dignitaries.

Gordon Bowles of Richmond, Tokio and points east deigned to "come down" from intimate association with the mastodon, which he is reassembling on the top floor of Carpenter Hall, to associate with pigmy mortals in the Conference. The presence of his friends from Japan turned the balance in favor of his fellow mortals as opposed to his professional interest in the aforementioned relic of prehistoric days.

Nothing would be complete at Earlham without a Raiford from Virginia. Morgan Raiford of Sedley saved the day.

Dorothy Wells of Wichita is the daughter of Bert Wells, Business Manager of that growing and enterprising city. The way in which Dorothy had heroes running after her in the play given by the far westerners on stunt night indicates that she can do a little managing on her own as occasion requires.

There is no doubt whatever that the best advertisers on the grounds were the bunch from Wichita. It was not sufficient for them to "tell the world" with auto stickers, pennants, etc., but they even wrote it on their class registration cards: "Wichita—*the Air Capital.*" One young enthusiast even decorated his enrollment card with a free-hand effort at an airplane. We think the young advertisers are entitled to some consideration on the part of the Wichita Chamber of Commerce.

Ralph H. Boring might have described himself as a man without a city, but he didn't. He wrote "Glen Falls, N. Y.," after his name, in anticipation. He had just left his pastoral post at Central City, Nebraska, and was on his way to accept a similar responsibility at the northern capital of New York Yearly Meeting.

Eva L. Miles of Salem, Oregon, who was in attendance joins the Guilford College faculty next year in the department of Modern Languages. She has been serving in a similar position on the faculty at Pacific College. The Conference enjoyed hearing her sing one evening before the stated lecture.

They talk and write a lot about College Widows. Well, we could name a Conference widow, and a widower too, for that matter—but we're not going to. Somebody might guess who's writing these impertinences!

One of the Nestors of the Conference was Frank H. Clark of Kansas Yearly Meeting. We felt all along that he was about as young as any body present and we were sure of it when we saw him rise to the occasion in the wild west blood and thunder performance.

Apparently fresh as a spring-blown daisy, following his summer terms of study at Ohio State, Clay Treadway made the light of his countenance to shine upon the Conference. He returns in the fall to resume teaching at Hampton Institute.

We would award the title of Conference dynamo to one Herbert Kinsey. What do you suppose he was like before the machine age all but crushed the life out of him in a near-fatal accident several months ago?

Only three short years ago George and Florence Selleck were present as the Conference Bride and Groom—and this year they were the Superintendent and Matron as it were. Verily, matrimony is a great settler—and soberer!

His identification tag said "H. O. Miles, Your Servant." And his name was not on the registration list, but Herman Miles very really attended the Conference. He sat at his desk in the office, and was willing to be bothered at any time, and was ready and able to offer information about anything you could think to ask, or to locate some person or thing and was equal to any emergency, even that of rescuing so incorrigible a young Friend as Arthur Kellogg from the jaws of the Richmond Police Court! Mr. Miles, we did appreciate having you there!

STUNT NIGHT PROGRAM EXCELLED

"From what part of the country do you come? Have you a trade? Then show us some." You remember the game. Well, on the last Saturday night of the Conference the Yearly Meeting groups showed us their trades.

The Friends from west of the Mississippi brought to us with extraordinary vividness a blood curdling movie under the direction of the Quaker Oats Company. Especial mention should be made of Errol Elliott, the organist, and of his "retarded firecrackers." We all realized that you can see the fire of a gun, before you hear the report.

The group from the Eastern Yearly Meetings tried to bring New York to their friends in the middle west, by presenting a "Mellodrammer" in which Patrick rescues his sweetheart, Maggie from the cruel tortures of Manuel del Popolo.

Noah and Mrs. Noah from Philadelphia had a fearful time getting all the animals into the ark and keeping them peaceful. All went pretty well until the striped "pussy" make his appearance but somehow they got through it, preserving even the mosquitoes.

The Wilmington delegation gave with true Quaker dignity a protrayal of the devoted life and heroic death of Mary Dyer and her associates. The scenes in the court room in which she and her friends were condemned to die were enacted realistically.

The Indiana Young Friends had a lovely campfire and by means of songs and jokes summarized the Conference for us. Quite true we got a lot of inside "dope" we might have missed.

Western Yearly Meeting may have been trying their hand at prophecy. At least they presented a record-breaking bicycle hop from California to New York, made by the hero to see his dying "Delight." Arriving just in time to hear the doctors announcement that only California air would cure her, he rushed in his bicycle, and the California air in the tires preformed the miracle.

PEACE FORUM ECHOES

The result of two very interesting Peace forums was a list of practical things which we as Friends might do, or rather must do, if we are to maintain our standing for peace and good will.

The first of these forums dealt mainly with a consideration of the compulsory military training in schools and colleges and of the Boy Scout movement. Instances were sighted where the influence of Friends had kept military training from the public schools and had made some impression on the men who enforced the training in colleges. The fact that many Friends submitted to the training in universities rather than standing out against it was discussed and it became

apparent that something was lacking in the education of their early years, a power to stand up for their convictions even at the cost of ridicule, a penalty too often found.

The Boy Scout movement was criticised as being too militaristic in attitude to allow boys to belong to its ranks. Several who were present firmly upheld the position of the scouts with the challenge that the organization was becoming militaristic only because the church had allowed the militarists to beat them to it and get control. Friends should see that their local troops are in the charge of men who are of the conviction that war is wrong.

Friends were urged to keep themselves well informed with unbiased material concerning movements in the Latin American countries and other affairs in the public eye. It was suggested that people carefully read *The Messenger of Peace* and the bulletins put out by the National Council for the prevention of War. The Fellowship of Reconciliation was also mentioned as being especially worthwhile.

Students are urged to study in other countries as a balance to the proportion of foreign students who study in the United States.

The American Friends Service Committee stressed the importance of sending unofficial ambassadors to Latin America, China, Japan, and Europe.

Merely decrying American Imperialism will do no good. There must be some absolute action against it.

Study groups will be big successes when considering problems of the hour.

Public speaking classes, preparing young people to address other groups in the name of Peace, have proved very successful in several places.

The American Friends Service Committee, as the channel for the 28 Yearly Meetings in the United States, will be able to be a powerful force if all will cooperate with it.

VESPER MEDITATIONS

In the quiet of the late evening and the glow of the setting sun, we gathered on Vesper Knoll to commune with God. We found there a joy and richness that satisfied our search for God. The sincere reaching out for the spirit of love and truth that is God, by the whole group made his presence very real. The hymns sung and the words spoken were in harmony with that presence and gave expression to our innermost thoughts which came from the depths of silence. And we shall retell some of those fragments of thoughts.

Christ compared us at one time to salt, at another to seeds. Let us be more than salt which can do no more than preserve; let us be seeds that break the hard ground, grow, and produce fruit.

It is the way of love that solves all strife.

Two men were standing under a tree beside a large church. They were both listening intently. One was hearing the beautiful music of the choir within the church. The other was a biologist and heard only the rasping sound of the locusts in the tree above. Are our minds so full of our business and practical life that we cannot hear the beautiful music of life and cannot know the sweet communion of the spirit with the Eternal?

A little girl had had a day full of disturbing problems and at night she cried a long time before going to sleep. Her father went to her bedside and asked, "What is the matter, daughter?"

"I don't know," she sobbed perplexedly.

"Would you like for me to lie down by you and hold your hand?"

"Yes, Daddy."

The father took both her hands in his and in just a moment the child was sound asleep. Great faith and great love can bring ordered lives where before there was chaos.

The expressions of our love to God are very imperfect, but the love may be perfect and God receives it gladly.

Our visiting Friend from Japan, Mr. Kameyama, told of his dreams of America. His great dream of finding Christ here was being realized as he communed with us.

We do not so much care to tell others about the Conference, as we do to live according to what we have learned here. Will our associates know that we have been near Christ because of the difference in our attitudes?

BETWEEN THE LINES

Alfred C. Garrett's genial fellowship was proof to us of the fact that "a Saint is one who lets the light shine through." We all greatly appreciated his leadership in the devotional groups, finding in it a new inspiration and insight into the Christian life.

We greatly appreciated the presence of Mr. Junichi Natori from Tokyo, Japan, during the Conference. He is a member of the Independent Japanese Church, but surely a Friend in spirit. On Friday evening he spoke to the Conference group concerning his conversion. He mentioned the three great influences in his life, his first Sunday School experiences, his mother who personified to him sacrifice and goodness, and those people who had helped him lead a Christian life. As Mr. Kameyama had given the Friends a challenge to do their utmost for Peace, so did Mr. Natori. "I think," he said naively, "that during the World War the Christians were on their summer vacation." Mr. Natori plans to spend this year studying at Earlham College.

A conference always needs someone around who has specialized in conferences, to do the little things that are too apt to be forgotten. Leslie Frazer has become to some of us a conference figure, and his hail and farewell greetings sent us on our way rejoicing.

When we needed music, we sent for Ethelyn Browne. She could make the piano do almost anything and at our "sings" after the lectures, she played anything that was suggested. And Leslie Shaffer—he was on the spot to put us on the right key and see that the tune stayed where it belonged. There was just one song he didn't know! The faithful service of Hilda Bundy at the pipe organ was also appreciated.

REGISTER OF ATTENDANCE

Albert, Caroline; Liberty, Ind.
Andrews, Helen; Evanston, Ill.
Applegate, A. Ward; Centerville, Ind.

Bacon, Francis and Edith, Cleveland, Ohio
Baker, Donald; Haverford, Pa.
Baker, Theodore; Baltimore, Md.
Barker, Murray, Beulah and Stanley; Thorntown, Ind.
Bartlet, Edith; Elkins Park, Pa.
Beck, Henry and Erma; Philadelphia, Pa.
Bedford, H. Clark and Ethel, Richmond, Ind.
Beede, B. Willis; Richmond, Ind.
Bird, Crystal; Philadelphia, Pa.
Bolen, Maud; Jamestown, Ohio.
Boring, Ralph; Glens Falls, N. Y.
Bowles, Gordon T.; Tokyo, Japan.
Brickel, Hazel; Friendsville, Tenn.
Brokaw, August and Thelma; Leesburg, Ohio.
Browne, Ethelyn; Winchester, Ind.
Brown, Helen; Greenfield, Ind.
Brown, Marianna; Carmel, Ind.
Bundy, Hilda; Richmond, Ind.
Burris, Louise; Sabina, Ohio.

Cadowe, Elizabeth; Springfield, Ohio.
Cain, Alice; Economy, Ind.
Carroll, J. C.; Martinville, Ohio.
Carter, Arleen; Russiaville, Ind.
Carter, Edward; Moylan, Pa.
Cashmer, Eva; West Milton, Ohio.
Chappell, John; Linthicum Heights, Md.
Christie, M. Addie; West Newton, Ind.
Clark, Elma and Mary; Georgetown, Ill.
Clark, F. H. and Treva; Wichita, Kans.
Clark, Virginia; Pennville, Ind.
Clemens, M. A.;
Coffin, Mabel; Marion, Ind.
Conrad, Dorothy; New Burlington, Ohio.
Cosand, Phyllis; Richmond, Ind.
Cook, Norman; Anderson, Ind.
Courtney, Margaret; Bridgeport, Ind.
Cox, Anna; Union City, Ind.
Cox, Caroline; Anderson, Ind.
Creek, Mary Elizabeth; Liberty, Ind.

Deadman, Edith; Chicago, Ill.
Douglas, D. F.; Berkeley, Calif.
Draper, Kenneth; Kokomo, Ind.
Drysdale, Lucile and Mildred, Carthage, Ind.
Dudley, Marianna; Richmond, Ind.

Edmunds, Anne; Millbourne, Pa.
Edwards, David M., Richmond, Ind.
Elleman, Glenna and Miriam, West Milton, Ohio.
Elliott, Errol T.; Boulder, Colo.
Emerson, Elizabeth; Richmond, Ind.
Emery, Elizabeth; Lansdowne, Pa.
Evans, Mabel; Marlton, N. J.

Farquhar, Esther L.; Wilmington, Ohio.
Finch, Claire; Liberty, Ind.
Foulke, Marjorie; Wichita, Kans.
Fox, Elizabeth; Jenkintown, Pa.
Frazer, Leslie; Oskaloosa, Iowa.

Galbreath, Hannah; Morristown, Pa.
Garrett, Alfred and Eleanor; Philadelphia, Pa.
Garrett, George; Drexel Hill, Pa.
Glass, Leah; Jamestown, Ohio.
Griffin, Margaret; Spiceland, Ind.
Guyatt, Frank C.; Carthage, Ind.

Hadley, Arthur and Nettie; Hominy, Okla.
Hadley, Elizabeth; Indianapolis, Ind.
Hall, Olive; New Castle, Ind.
Hall, Marjorie; New Castle, Ind.
Hallett, Winslow; Arden, Del.
Hammerle, Mary E.; Springfield, Ind.
Hammond, Mabel; Sabina, Ohio.
Harner, Willis; Spring Valley, Ohio.
Harris, Sewell, Helen and son Anthony; Rugby, England.
Harshbarger, Margaret; West Milton, Ohio.
Hartman, George; Wilmington, Ohio.
Hartsuck, Helen; Knightstown, Ind.
Haskett, Hilda; Lewisville, Ind.
Haworth, Byron; Burlington, N. C.
Haworth, Harriett; Wilmington, Ohio.
Haworth, Smythie, Elvin and Lucille, Danville, Ind.
Haworth, Samuel; Guilford College, N. C.
Haydock, Mira; New Burlington, Ohio.
Hayes, Lillian; Dunreith, Ind.
Hazard, Alice; Union Springs, N. Y.
Heistand, Sarah and Lois, Pennville, Ind.
Henderson, Georgia; Georgetown, Ill.
Hickman, Hilda; Richmond, Ind.
Hines, Irene; Azalia, Ind.
Hinshaw, Marjorie; New Castle, Ind.
Hole, Allen, Jr.; Richmond, Ind.
Hollady, Marie; Richmond, Ind.
Hollett, Delite; Omaha, Neb.
Holloway, Joseph; Westtown, Pa.
Holmes, Jesse H.; Swarthmore, Pa.
Hoyle, Dorothy; Haddon Heights, N. J.
Hubbard, Esther M.; Farmland, Ind.
Huffman, Flora and Herbert; Wichita, Kans.
Hull, Dr. Ruth; Framingham, Mass.

Iddings, Esther; Ludlow Falls, Ohio.
Ismay, Robert; Chicago, Ill.

Jenkins, Mary and Helen; Richmond, Ind.
Jenkins, Barbara; Swarthmore, Pa.
Jenkins, Sara; Philadelphia, Pa.
Johnson, Celia;
Johnson, Evelyn and Marie; Spiceland, Ind.
Johnson, Ruth Anna; Indianapolis, Ind.
Johnson, Susan Wright and Eleanor; Richmond, Ind.
Jones, Eleanor; Moorestown, N. J.
Jones, Mary Hoxie; Philadelphia, Pa.

Kameyama, Senjiro; Mito, Japan.
Kassen, Mabel; Dunreith, Ind.
Kearns, Marguerite and Mildred; West Newton, Ind.
Kellogg, Arthur; Richland, Iowa.
Kelsay, Rachel; Montpelier, Ind.
Kendall, Emma; Wichita, Kans.
Kendall, Martha; Richmond, Ind.
Keys, Frances; Winchester, Ind.
Kinsey, Herbert; Farmland, Ind.
Kyser, Sharlee; Carthage, Ind.

Langenwalter, J. H.; Wichita, Kans.
Langston, Emily; Cambridge City, Ind.
Lawrence, Mary W.; Richmond, Ind.
Lee, Helen; Liberty, Ind.
Lee, Howard; Friendsville, Tenn.
Leeds, Kingsley B.; Germantown, Pa.
Lincoln, Hazel; Grinnell, Iowa.
Lindley, Donald; Russiaville, Ind.
Livingstone, Margaret; Richmond, Ind.
Lumpkin, Luther; Waynesville, Ohio.
Lynk, Muriel; Chicago, Ill.

McCoy, Elsie; Wilmington, Ohio.
McMillan, Mabel;
McReynolds, Margaret; Friendsville, Tenn.
Macy, Betty; Greenfield, Ind.
Manning, Gertrude; Economy, Ind.
Marley, Helen; Plainfield, Ind.
Marsh, Lucile; Muncie, Ind.
Marsh, Warren; Archer, Nebr.
Marvel, Amy J.; Richmond, Ind.
Matthews, Mary Louise; Richmond, Ind.
Maxwell, Anna; Berea, Ky.
Mendenhall, Evelyn; Indianapolis, Ind.
Meredith, Edith and Mary, Mooreland, Ind.
Metcalf, Martha; Indianapolis, Ind.
Miles, Cathryn; Richmond, Ind.
Miles, Eva; Salem, Ore.
Miles, Frances; Ludlow Falls, Ohio.
Miles, H. O.; Richmond, Ind.
Milhous, Christine Martha; Bridgeport, Ind.
Mills, Elden H.; Indianapolis, Ind.
Mills, Marvin and Marjorie; Straughn, Ind.
Mills, Sumner; West Newton, Ind.
Moon, Howard; Morrisville, Pa.
Morris, Cleo; Fairmount, Ind.
Morris, Hannah; Philadelphia, Pa.
Morris, Homer; Richmond, Ind.
Mote, Clara and Elizabeth, Richmond, Ind.
Musselman, Vivienne; Bluffton, Ohio.

Natori, Junichi; Tokyo, Japan.
Newby, Richard; Plainfield, Ind.

Osborne, Anne; Danville, Ind.
Osborn, Eugene; Wilmington, Ohio.
Outland, Ruth; Media, Pa.

Parker, Elizabeth; Eaton, Ohio.
Parry, Ruth; Rushland, Pa.
Parsons, Robert; Bridgeport, Ind.
Peters, Elsie; Friendsville, Ind.
Peters, Mr. and Mrs. J. F.; Friendsville, Ind.
Peterson, Edna and Alvin; Nagpur, India.
Pickett, Mary; Victoria, Mexico.
Pickett, Nathan; Sedley, Va.
Pitman, Dorothy F.; Foxboro, Mass.
Powell, Ruth; Springfield, Ohio.
Praay, Ardyth; Plainfield, Ind.
Purdy, Alexander C.; Hartford, Conn.

Raiford, Morgan; Sedley, Va.
Ratliff, Mabel;
Ratliff, Pauline; Fairmount, Ind.
Reid, Paul M.; Indianapolis, Ind.
Roberts, W. J.; Brooklyn, N. Y.
Roe, Dorothy; Wyoming, Del.
Rush, Orwin and Myrtle; Wichita, Kans.

Sayers, Esther; Muncie, Ind.
Scattergood, Eleanor; Philadelphia, Pa.
Scherer, George; Kokomo, Ind.
Selleck, George and Florence; Independence, Kans.
Selleck, Helen; Independence, Kans.
Shaffer, Leslie and Alice; Richmond, Ind.
Sharpless, Edith; Mito, Japan.
Simms, Florence and Ruthanna; Richmond, Ind.
Sink, Martena; Indianapolis, Ind.
Stanley, Edith; Wabash, Ind.
Stewart, Elizabeth; Richmond, Ind.
Suplee, William; Lansdowne, Pa.

Tatum, Minnie; Oskaloosa, Iowa.
Tauer, Lucile; Richmond, Ind.
Teague, Emma; New Westville, Ohio.
Telfair, Anna; Sabina, Ohio.
Terrell, Mr. and Mrs. Warren; New Vienna, Ohio.
Thomas, Lewis; Newport, Ind.
Thomas, Mildred; Richmond, Ind.
Thomas, Phyllis; Plainfield, Ind.
Thomas, Wilbur K.; Philadelphia, Pa.
Thornburg, Dorothy; Winchester, Ind.
Thornburg, Elizabeth; Anderson, Ind.
Thornburg, Erma; Springfield, Ind.
Thornburg, Hazel; Central City, Nebr.
Thornburg, Nellie; Leesburg, Ohio.
Thornburg, R. W.; Springfield, Ohio.
Thornburg, Opal; Richmond, Ind.
Thornton, Lucille; Fountain City, Ind.
Treadway, Clay; Hampton Inst., Va.
Trueblood, E. P. and Penina; Earlham, Ind.

Van Hook, Erma; Anderson, Ind.

Wade, Lucille; Indianapolis, Ind.
Walter, Gladys; West Chester, Pa.
Walter, Lawrence; West Chester, Pa.
Walton, Deborah; Moorestown, N. J.
Way, Sylvia; Lansdowne, Pa.
Weaver, Dorothy Mae; Carthage, Ind.
Webb, Margaret; Richmond, Ind.
Wellons, Harry; Sedley, Va.
Wells, Dorothy; Wichita, Kans.
White, Ruth E.; Carthage, Ind.
Whitson, Mary; Kokomo, Ind.
Wildman, Winifred; Richmond, Ind.
Wiles, Thelma; Russiaville, Ind.
Williams, Esther; Fountain City, Ind.
Wills, Eleanor; Media, Pa.
Wilson, Laura J.; Wilmington, Del.
Winder, Lowell; Marion, Ind.
Wood, Esther; Pendleton, Ind.
Woodman, Agnes; Philadelphia, Pa.
Woodward, Walter C., Bernice and Louise; Richmond, Ind.
Wright, Sara; Columbus, N. J.

QUAKERDOM · AT · LARGE

As we are making us this week's issue, word reaches us of the sudden death of John R. Cary, Clerk of Baltimore Yearly Meeting and former Clerk of the Five Years Meeting, which occurred August 8 at Baltimore. The passing of few Friends would bring so general a sense of sadness and loss.

Emma F. Coffin, who recently returned from a year abroad and who within that period contributed several interesting articles to THE AMERICAN FRIEND, has located at Whittier, California, her address being 316 Park Street.

Percy M. Thomas, who has been pastor at Fairmount, Indiana for several years and who is Clerk of Indiana Yearly Meeting, is arranging to take up pastoral work in the Des Moines, Iowa, meeting the first of September. He plans to be present at the opening of Indiana Yearly Meeting.

Vernon B. Overman, formerly of Amboy, Indiana, received in June his degree as a veterinarian at the Iowa State College at Ames and has located for practice at Winchester, Indiana, where he and his wife, Esther Thomas Overman, are again enjoying the fellowship of a Friends meeting.

Homer L. Morris, Chairman of the Executive Committee of the Five Years Meeting, who for the past ten years has been a prominent member of the faculty of Earlham College, left Richmond last week with his wife, Edna Morris and young son James, to take up his new work as Director of Public Relations of the Reading Hospital at Reading, Pennsylvania. They will reside in a suburb of that city, their address being 136 Park Road, Wyomissing.

Roy H. Wollam, D.D., minister of the Trinity Presbyterian Church at Tucson, Arizona, was in our neighborhood last week visiting relatives and made his accustomed welcome call upon the Editor. Roy wears his newly acquired Doctor of Divinity honors very gracefully and so far as we can observe has not been unduly weighed down by them. The success which has met his efforts in building up his church at Tucson, which is in a large measure the University church of the city, is attested by the fact that he was recently importuned to accept the pastorate of one of the leading churches of Portland, Oregon. He declined the appointment and is going forward aggressively with his work at Tucson.

Western Yearly Meeting Friends who are accustomed to receiving mail during the Yearly Meeting session will miss a familiar face this year. Grace Jackson, teacher of English in the Commerce High School of Cleveland, Ohio, recently applied her nimble wits to writing, in competition, an advertisement letter for a Cleveland mercantile concern and, as might be expected, wrote the best one. As a result she was awarded a month's vacation trip to the Pacific coast with all expenses paid. She writes that she expects to find the southern routes rather warmish but does not anticipate being any hotter walking the rim of the Grand Canyon than she generally is in Indiana—paging the celebrities at Western Yearly Meeting in August!

John F. Fletcher of the English Committee recently reported to the English Friends Service Committee on the possibilities of establishing another Friends' group in Amsterdam, Holland. On July 11th he had the privilege of meeting with four concerned Dutch Friends. They do not wish to form another set or group, but to "create a center where those who are willing to be guided by the inner light may find one another independent of any group or church to which they happen to belong." They wish to translate some Quaker books and pamphlets into Dutch, and believe that by meeting together regularly in worship and gradually training the group, they can meet the needs of many people in Holland. They are anxious to keep their meeting small because in larger Quaker meetings there is almost always too much speaking.

A second letter from Elizabeth Marsh gives a kaleidoscopic view of the Young Friends deputation after landing in England. The letter was dated at Brussels and was written in the gloaming in a second class railway coach in the station where the group were parked for the night. The young people were on their way to Nuremburg, having left England the day before where they had spent some very strenuous days sightseeing and in deputation trips. The party had separated into three groups visiting, respectively, North England Quakers in York, the northwestern section of the manufacturing centers of England, and the southern counties. Their experiences in London in which our correspondent says they saw every alley and cathedral and meetinghouse and lamp post, included taking tea on the Terrace of the Houses of Parliament with George Gillett, a Quaker member of the House of Commons.

INDIANA YEARLY MEETING

Those wishing to arrange for rooms while in attendance at Indiana Yearly Meeting may correspond with Eva N. Reeves, 226 South 23rd Street, Richmond, Indiana, chairman of Committee on Entertainment.

In the current number of *The London Friend*, J. Roslyn Earp writes his impressions of the recently held summer conference of the Y. M. and Y. W. C. A. at Estes Park, Colorado, at which he was one of the instructors. Speaking of his own work he says: "I was privileged to discuss with a group of 75 or more the subject of men's and women's relations. One could not help wishing that some of the English writers, and for that matter American writers too, who so glibly postulate a breakdown of sexual ethics among American youth could have shared the fine idealism and clean-mindedness of that group." In concluding his observations he gives the following as his general impression of the students whom he met: "I am a wiser man for my introduction to these students of the West. They have a poise that I scarcely expected and they know a lot more than I gave them credit for. Standing very largely outside the toils of the industrial machine, impelled by a high devotion to the ideals of a Christian social order, they may and I believe they will, make a contribution to our civilization whose importance it is not easy to estimate." He also spoke appreciatively of the work of President William O. Mendenhall of Friends University, who led the morning devotional periods. As many of our readers know, Roslyn Earp is an English Friend who is a member of the faculty at Antioch College at Yellow Springs, Ohio.

NEWS OF OUR MEETINGS

The Friends Christian Endeavor Society at Alba, Missouri, have long felt the need of more information concerning Friends' mission work. Fern Weeks who is planning to go to the mission field after completing a college course at Friends University, Wichita, Kansas, is the energetic president who has done many things to make a real live society, the best of which was preparing ten missionary programs that were given on Thursday nights following the weekly prayer meeting. While these were in progress she kept the pastors and others busy gleaning information from every possible source, especially Friends periodicals, and letters from workers on the field. Posters with scenes and characters of the special field being studied were used for advertising the meetings, and the attendance and interest was good. The following fields of work were considered consecutively; Tennessee, Africa, Palestine, Cuba, Jamaica, Central America, China, Indian Work in Oklahoma, Mexico and Alaska. A little before the programs were presented, Fred and Alta Hoyt from Africa showed pictures of that field and told of their work. Different persons were chosen

each week to share in presenting phases of the work in the particular field being studied. When the Indian work was presented, Westine Leitzman and Dorothy Pitman came up from Wyandotte with four Indian young people. Each missionary gave a talk and the Indians sang an Indian song.

Wabash Quarterly Meeting will be held at South Wabash, Indiana, August 18, instead of the usual time, September 1, to avoid conflict with Indiana Yearly Meeting. For a similar reason Whitewater Quarterly Meeting at Richmond will be held on September 8. Interested Friends will kindly note these changes and govern themselves accordingly.

William J. Sayers of Muncie, Indiana, gave a very beautiful and inspiring address to an appreciative audience at the First Friends Church, Detroit, Michigan, on July 29.

The annual all-day meeting was held eighth month fifth at Londonderry meeting of Wilmington Yearly Meeting, in charge of Ralph D. Perry, the pastor. It proved to be a heart-searching and edifying time as the Lord was present. Many of the local Baptist and Methodist people joined in fellowship; and several from Portsmouth, Dayton and Chillicothe with one from Indiana and one from Florida—all mingled in goodwill. At the noon hour all united in a pleasant social time around the well spread tables on the church lawn. The present pastors, Ralph D. and Margaret M. Perry, who have resided here since March 1927, will remain the coming year in charge of the following three meetings: The Valley, set up in 1926, the only Friends meeting in Vinton County, Ohio; Chillicothe, now being set up; and Londonderry, set up about 1870, the only two Friends meetings in Ross county, Ohio. The three meetings cover about fifteen miles and are located about forty-five miles from the nearest Quarterly Meeting.

The pastor of the Friends meeting at Carthage, Indiana, F. C. Guyatt, after an illness of over two months is now able to attend to most of his pastoral work. During his absence, Truman C. Kenworthy took charge of the morning service. The meeting also enjoyed having with them, Rev. Maynard, a missionary from Turkey, and Dr. Elwood Perisho of North Carolina. During the past year the Bible school has had a substantial growth of about 60%. The primary department outgrew their former room and it became necessary to occupy the parsonage which makes a splendid department for them. The balcony of the church is now made into three permanent Bible school rooms which has added much to the efficiency of the school. The Christian Endeavor work is steadily growing, last week's attendance being 44. The meeting has been visited with its sorrow this past year, thirteen having been called Beyond, nine of them being men. The baseball diamond and tennis court on the church campus is constantly used by the young folks. All financial obligations of the meeting have been met which was an increase over last year of $500. Three new members were taken into the church on Sunday morning. With a steady increase in the membership, Friends look forward to even greater things this coming year.

On August 1st the Hardin's Creek, Ohio, Ladies Aid met at the parsonage with their pastor's wife, Mrs. W. E. Bogan, for their regular meeting. They very cordially invited the W. F. M. S. of the Fall Creek Meeting to meet with them. After a splendid program which was given in the church, about eighty enjoyed a picnic supper and a social time. The ladies of these two meetings are doing a great work in these two communities. W. E. Bogan has been reemployed to have charge of the two meetings for the coming year.

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FROM THE POCONO MANOR PEACE CONFERENCE

"I wish to thank you and the Friends Service Committee for the enjoyable and instructive time I spent at the Pocono Manor Conference. I think this was well worth while, and I hope the Conference may become an annual affair."

FANNIE FERN ANDREWS.

"That was an excellent Conference! I feel it will do a great deal to insure the cooperation of different peace groups in the country, and thereby strengthen the whole peace movement immeasurably."

MILDRED SCOTT OLMSTED.

"Returning home, my first desire is to express my very deep gratitude for the privilege of participating in the Conference on Peace Strategy. I have attended a number of national and international meetings of an inter-racial character, but there was a rarer and freer spirit at Pocono that sent us home challenged but also exalted in mind and spirit." ADDIE W. HUNTON.

"I want to congratulate thee on the success of the Pocono Conference. It seems to me to have been planned just about as well as it could be. Moreover it is a unique method of arranging the program that is bound to be followed by later conferences more and more." FREDERICK J. LIBBY.

QUAKER EXTENSION WORK IN FRANCE

Under the leadership of Lydia Ellicott Morris, Friends in France are undertaking to be of greater service to the mothers and babies in Tours. A work room has been fitted up at 28 Boulevard Heurteloup, Tours, where French women are invited to help make layettes for little babies. The rooms are open from 10 to 6 each day except for the lunch hour. The layettes are made up in packages of six and then

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given out to French women to sew. Wool is also given out to those who will undertake to knit the little jackets that are so popular among the French women.

Cards are given out to the English tourists inviting contributions for the work which the Societe des Amis (Society of Friends) is doing for the French babies. It is probable that a similar room will be opened up in Paris.

Such work is a continuation of the practical service which Friends have been rendering since 1914. Due to the devoted service of Lydia Ellicott Morris and others, Friends are ministering to some of the poorer people of France as well as to the Intelligensia.

WHO WILL BE THE NEXT?

Great pieces of work are done by concerned individuals. A devoted soul can accomplish much. Elizabeth Fry, John Woolman, Daniel Wheeler, William Allen and all of the Friends who rendered great service carried on their work because of the urge from within. They secured the cooperation and support of other people, but they did not wait for group action before they undertook to carry out their concerns.

In carrying on Peace work to-day we often forget that we cannot bring about a change in the national and international situation unless individual members feel a concern to devote their lives to such work. Many people are willing to pray "Thy Kingdom Come," but too few are willing to get out and help make it come. It takes a crank to make wheels go round. None of us covet the title of "crank." Nevertheless, if things are worth doing in this world they must have the most devoted service that one or more individuals can give.

The American Friends Service workers are greatly encouraged by the concern that has arisen with our friend, Peter Gulbrandsen, of San Francisco, California. He feels a distinct call to devote considerable time to Peace work. He writes:

"My friend, Harold Olsson, a Peace worker in this city and I, have thought of making a tour over California in behalf of the promotion of world peace. He is a writer and has published a great deal of peace literature. We have thought of publishing some of our work and having it distributed at our meetings. We feel that something should be done to acquaint the American people with the importance of the Kellogg Treaty, and that it should be done by individual men and women from the ranks of everyday people who feel a concern about this. We believe that people stepping out from their regular round stand a better chance of doing things than perhaps those who are known as "pacifists by profession," if I may say so.

"I feel confident that we could do something for peace, both of us, if we went out to the towns and villages here. We would not expect any financial return from such venture. We would work in a way different from the usual peace activities, would go to the people who stay away from churches and try to get in touch with the large mass of indifferent people who are being daily doped with the 'America first' fallacies, flag-waving and shallow, 'university-authorized' preparedness talk."

Who will be the next to offer time, ability and energy without thought of compensation to the cause of Peace?

STUDENT HELP WANTED

Somewhere there is a girl who is going to study at Columbia University this winter but who is worried about the cost of living in New York. I live near the University and want someone to help with the housework. Can't we get together? For particulars apply to Eleanor W. Taber, 400 Riverside Drive, New York.

BIRTHS

EDWARDS—To Paul K. and Mary Louise Carroll Edwards, at Dayton, Ohio, August 7, 1928, a daughter, Patricia Ann.

LAURENCE—To Everett Russell and Bernedette Laurence, Wichita, Kansas, August 4, 1928, a daughter, Jane Esther and granddaughter of Elmer and Eliza Jane Laurence of League City, Texas.

LINDLEY—To Guy and Merle Lindley, Tangier, Indiana, July 25, 1928, a son, Walter Cook.

MARRIAGES

JOHNSON-JOHNSON—At the home of the bride, West Middleton, Indiana, July 31, 1928, Mrs. Emma Johnson and Jesse Johnson of Carmel, Indiana. Richard Wiles, of Russiaville, minister.

STUDY BOOKS FOR 1928-29
Woman's Missionary Union

Foreign Theme—AFRICA

Friends of Africa—by Jean Kenyon Mackenzie ..... .75 & .50
The New Africa—by Fraser ...$1.00 & .60
Livingstone, the Pathfinder—by Basil Matthews ..... 1.00 & .75

NOTICE

Owing to the death of Edmund Stanley, Clerk of Kansas Yearly Meeting, Vida R. Pribbenow, the Recording Clerk has been designated to receive all communications in connection with the Yearly Meeting. Her address is Rose Hill, Kansas.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

Western: Plainfield, Indiana; August 20; Albert L. Copeland, Paoli, Ind.

Ohio: Damascus, Ohio; August 20; Ralph S. Coppock, Alliance, Ohio.

Indiana: Richmond, Indiana; August 27; Percy M. Thomas, Fairmount, Ind.

Iowa: Oskaloosa, Iowa; August 27; Stephen M. Hadley, Oskaloosa, Iowa.

Baltimore: Sedley, Virginia; September 26; John R. Cary, 205 Morris Building, Baltimore, Md.

Kansas: Wichita, Kansas; October 16; Vida R. Pribbenow, Rose Hill, Kansas, Recording Clerk.

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CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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